

THE FISHER- MAN.

A Sermon preached at a Synode
held at Southwell in Nottinghamshire.

Shewing

1. The necessitie of calling and gifts enabling in a Minister.
2. The danger intruders are in.
3. Whose fault it is that such are in the Church.
4. A good life requisite in all that professe Christianitie, but especially in Ministers.
5. Wisedome and learning absolutely necessary in Preachers.
6. Vnlearned & frothy preaching doth much hurt.
7. Gods worke goeth best forward when his workmen agree well amongst themselves.
8. Contempt of Gods Ministers shall not be unpunished. With other points of moment.

By *Ierem Phillips* Bachelour in Diuinitie.

L O N D O N,

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THE FISHER MAN.

A Sermon preached at a 2nd time
held at Southwell in Nottinghamshire.

The Rev. Mr. [Name] of Southwell
Minister.

The Sermon was preached at the Church
of St. Andrew, Southwell, on the 2nd of [Month].



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TO THE RIGHT
HONORABLE LORD,
AND REVEREND FATHER

in God, I O H N by diuine prouidence
Bishop of Lincolne, Lord Keeper of the
great Seale of England.

Right Honorable,

Present vnto your Lordships
view this short Discourse of
the trade of Fishing. Fishing
for Men, the best trade that
mortall men can spend their
time in, though all come not
to it with the best mindes: for some are fishers
of Saint Peters trade, for this hope onely, that
they may haply speed, as once Saint Peter did,
to cast an angle into the sea, and pull vp a fish
with mony in the mouth of it. Such seeke their
owne, and not the things of Iesus Christ.

But howsoeuer, they that come with good affe-
ction to the work, and perform it with good effect,
cannot be free from the poison of Aspes that lieth

Math. 17. ult.

Phil. 2. 28.

under the lips of some men. For if any exorbitancie be found in any of our coate and calling, it is strange to see how our aduersaries insult thereupon, and exclaime against all of the Clergie; from the highest to the lowest, as if thereby there were cause enough giuen to pull downe the whole fabrik of our Church, and for themselues to take vp that crie of the cursed Edomites, Downe with it, downe with it, euen with the ground. *U*We all haue our faults, and too many of vs too many: but what then? shall the innocent beare the reproach with the nocent? Or shall the reuerend Fathers of the Church be taxable for the crimes of some Church-men, which they cannot mend?

Shall the Maister beare the blame, because some of his Disciples eate with unwashen hands?

I doubt not, but many a thousand in the Land, Prelates, and other good Pastors, that stand in peaceable conformitie with the Church, can as ill brooke scandalous life and unsound doctrine in a Minister, as any of those fiery spirited declamors.

The Gouverners of the Church cannot be so circumspect, but through the craft and malice of man and Satan, some such may craftily creep in; that shall dishonor God and defile the priesthood.

Since by the providence of God, and his Majestyties

Psa. 137. 7.

Nehem. 13. 10.

DEDICATORIE.

iesties most iudicious choice, you are called to so high a place of honour and weightie employment for the Church and Kingdome; it is the hope of good men, that the Church shall haue cause to reioyce much in your Honours aduancement: and that goodnesse in you shall receiue no losse by the accesse of greatnesse, but rather much gaine, In te factam esse hanc mutationem confido, non de te, nec priori statui tuo successisse hanc promotionem, sed accessisse. It is the confidence of them that conuersed with your Lordship whilest you liued in these parts, and in this confidence haue I bin bold to present your Honor with this little Treatise. I can say nothing for my selfe, why I should be so bold, sauing that the subiect requireth such a Patron, and my selfe am yours in the seruice of the Church, hauing pastorall charge in your Lordships Diocesse. It was first made publike, I confesse, by deliury in the Prouince and Diocesse of that most reuerend Archbishop of Yorke, to whom I am much obliged for many courtesies, according to his accustomed benignity towards all, euen of the least deseruings in the cause of the Church: yet herein I thought to make somewhat an equall diuision betwixt his Grace and your Honour, since you both

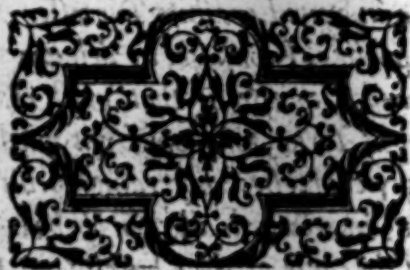
Bernardus ad En-
gen.

both haue interest in me: that as it was preached
by his Graces appointment; so now it may be pub-
lished vnder your Honours protection. Thus
humbly crauing your Lordships acceptance, I com-
mend you to the God of grace and glorie. From
Althorpe in the Isle of Axholme.

Your Lordships in all humble
and dutifull obseruance,

Jerom Phillips.

B DE60





THE FISHER-MAN.

MARK. I. 17.

*Follow me, and I will make you Fishers
of Men.*

From the ninth verse of this Chapter, the Euangelist doth record the Baptisme, Fasting, Temptation and preaching of Christ. The next thing, is his calling of others to the same worke of preaching. He calleth here two paire of brethren; *Simon* and *Andrew* his brother; *James* and *John* his brother.

They were but men, yet he will make them workers together with God: they were but simple fisher-men, yet he will make them Fishers of men. *Follow me, and I will make you Fishers of men.*

1. Cor. 1. 9.

Consider in the Text } 1. Calling; *Follow me.*
two parts: } 2. Qualifying; *I will make
you Fishers of men.*

Before I speake of the parts, let me consider the order and disposition of the parts: First, Calling;

B

then,

then, Qualifying. First, *Follow*; then, *be made fishers*.

This first calling of the Apostles, is not to the worke of Apostleship, but rather to the schoole of Discipleship. It is not *Follow me*, and straightwayes be fishers; but, *Follow, and I will make you Fishers*. Neither did these fishers vpon this call, immediatly leaue their nets, and preach the Gospell; but they left their nets and followed Christ Iesus, and expected another calling and deputation to that great worke: they were not as yet gifted for so high a calling. They must learne before they can teach. First be Disciples, before they can be Apostles; Followers before Fishers.

Many ouer-skip this degree, and make themselues Apostles, that neuer knew what it was to be Disciples of Christ Iesus: Prophets they are made, that neuer knew the Schoole of the Prophets, nor what it is to be among the sonnes of the Prophets: ha- uing got a place in the Church; if you aske them, whence they came thither? if they will answer tru- ly, they must say as Satan did, *From compassing the earth, and from walking to and fro in it*, as wanderers that could neuer settle in any good course of liuing; their indowments of body and mind are so meane, as that no Calling in the world could affoord them bread, for their paines, and therefore are faine to say (as it was Gods curse vpon *Elies* wicked sons) *Appoint me, I pray thee, so one of the Priests offices, that I may eate a morsell of bread*. Thus necessitie pursuing them like an armed man, as *Salomon* saith, they flie from their enemy, and take hold on the hornes

of

Iob 1.7.

1. Sam. 2. vk.

Prou. 6. 11.

of the Altar; there they eate the Shew-bread, which is not lawfull to eate, but for the Priests onely.

They that are driven to this Calling for bread onely, and haue no other testimony of an inward calling, *nisi quod inanitate intestina murmurant*, for the most part they will transgresse for bread in the execution of their offices, & *frusto panis conduci possunt, vel uti taceant, vel uti loquantur*; they will speake good of euill, or euill of good, as they shall finde to make best for their owne priuate aduantage.

Plaut. Cas.

It is the Apostles sentence, Act. 6. *It is not meete to leaue the word of God, and serue tables*: we may inuert the sentence, and say, It is not meet that men should leaue seruing of tables, to become dispensers of Gods word; It is not meete that Ministers should turne Seruing-men; nor that Seruing-men and such like, mercenary and mechanicall men voide of learning and gifts enabling, should turne Ministers. If euer God open the eyes of these men, to let them see the danger they are in, and feele the weight of the burden that is on their shoulders, and how vnable they are to beare it, they wil the come in, fulfilling the prophecie of Zacharie, and say, *I am no Prophet, but an husbandman: for man taught me to be an herd-man from my youth*. Though they haue now high places in the Church, and are great in their parochiall purchases, though they sit vpon pinnacles of the Temple, yet if they consider that the Tempter set them there, to cast them downe headlong to breake their necks, they will be glad to get

Zach. 13. 5.

1 Sam. 18. 10.

downe the fairest way. Though they haue now the honour of Prophets, yet if they consider that they are but the diuels workmen in Gods house, and that it may be said of them as of *Saul*, *Inuasit eum spiritus malus, & prophetabat*; the euill spirit comes on them, and they prophetic: the euill spirit comes on them, and they turne Priests. When they well weigh these things, they will be glad for the peace of their consciences to betake themselves to their old trades againe, and leaue this Calling to those that can better execute it, and that can deriue their pedigrees from *Aaron*.

Nchem. 7. 64.

If you aske the cause, why in a well gouerned Church such Locusts can so swarme? One is, sacrilegious Patrons giue their liuings vpon such dishonest termes, that no man of gifts or grace can accept of them; and therefore they are faine to find out such as will accept of them vpon any termes, euen for *Michaels wages, ten shekels of silver by the year, a suite of apparell, and meate and drinke*.

Iudg. 17. 10.

But others say, if no such Ministers were made, the Church should not be pestered with such vnworthy creatures. It is true indeed; and if any that haue power to ordaine, admit such wittingly and willingly, it will be heauie for him to answer for it before the great Bishop of our soules. But to speake truly in the iust defence of those reuerend Fathers (*quos utinam omnes possem liberare*) the cause for the most part is amongst our selues: for it is not possible that any Bishop should know the life, and conuersation, and education of euery one that is to be admitted into the ministry, but by the testimony

testimony of those that know them. Ministers and Gentlemen, for fauour or for by-respects, are too liberall of their hands, in giuing testimony to them whom either they know not, or know, not to be deseruing; *Et hinc illæ lachrimæ.* They that thus commend vnworthy ones to the worke of the ministry, let them consider (though they be no Bishops) whether in so doing they haue not transgressed the Apostles precept, *Ne cui cito manus imponas*, Lay hands suddenly vpon no man; neither be partaker of other mens sinnes.

1. Tim. 5. 22.

There is another sort that out-run their calling too, which being called to follow, straightwayes runne to this fishing before they be furnished: being called to be Disciples, straightwayes they run to the Apostolik function; contrary to the Apostles precept, *Neophytus ne sit*, Let him not be a yong Scholar. Before yeares and experience, reading and other helps bring them to maturitie of iudgement, they take vpon them to diuide the word of God to his people. Let it be granted that these be (some of them) of the Tribe of *Leui* (I meane yong men trained vp in the Schooles for the Ministry) yet for their forwardnesse, it may be said of them truly, as the factious company to *Moses* mutinously, *You take too much vpon you, yee sonnes of Leui.* Vnder the Law the Levites had their appointed times for their ages, before which they might haue no admittance to the seruice in the Tabernacle, though they were neuer so ripe and pregnant. It was not well with the sacrifices when Priests boyes were permitted to intermeddle; they neuer came to do

1. Tim. 3. 6.

Numb. 16.

Numb. 9.

1. Sam 2.13.

any good seruice either to God or to his Church: but they came with their flesh-hookes to fetch sweet morsels from the Altar, and these caused the sacrifices of the Lord to be despised. When the yong sonnes of the Prophets shall be set to gather herbes to make pottage for the food of Gods household, they may happely in stead of wholesome pot-herbes, bring in *Collaquintida*; that when the broth is serued in, they that taste of it, may say, *Mors in olla, O man of God, death is in the pot.*

2 Ring 4.40.

I doubt not but God may enable some, as he did yong *Timothy* with rare gifts for his worke, though they haue not many yeares: but it is not common, it is not ordinary. *Et da mihi talem Timotheum*, saith *Bernard*, & *ego illum cibabo auto & potabo balsamo.*

Bernard.

Thus farre the order and disposition of the parts. Now followeth the parts of the Text in order.

1. Calling; *Follow me.*

2. Qualifying; *I will make you Fishers of men.*

4

To follow Christ Iesus, is not to follow him on foote onely, but to follow his precepts and example of life: *Hunc in eo quisque sequitur, in quo imitatur*, saith Saint *Augustine*. To follow Christ, is to be a Disciple of Christ; to be a Disciple, is to be a Christian. For they that at the first were called Disciples, afterwards at Antioch began to be called Christians. Then to follow Christ, is to become good Christians by the imitation of Christ. And this is the first step to the office of the ministry: he must first be a good man that will be a good Minister. And this first step you (beloued, of the Lairie) must tread with vs. For though to follow Christ,

be

Augustinus de
hunc virginali.

Math. 28.19.

Act. 17.26.

be here propounded as the first staire to the office of preaching the word; yet elsewhere our Sauious Christ and his Apostles make it a common dutie belonging to all that beare the name of Christ, and are called Christians. It is not said of the Pastors onely, but of the sheepe also, that they follow the chiefe Shepheard: *My sheepe beare my voice, and they follow me.* And to the whole Church at Ephesus, *Be ye followers of God, as deare children, and walke in loue, euen as Christ hath loued vs, &c.*

John 10. 27.

Eph. 5. 1.

No sheep in Christs fold is barren of good works, *They all go vp from the washing, euery one hath twins, and none is barren amongst them. Shew me thy faith by thy works,* saith Saint Iames. Thy faith is best seen by thy following of Christ Iesus.

Cant. 4. 2.

The life of a Christian is his faith, the life of his faith, is his good workes: for *faith without workes,* saith Saint Iames, *is a dead faith.* A sound Religion makes the professors thereof *trees of righteousness,* saith the Prophet; not barren and dead trees, like the fig-tree our Sauour Christ cursed, hauing leaues, and no fruite on it; but fruitfull trees, *Such as be planted in the house of the Lord, shall flourish in the courts of our God; they shall bring forth fruit in their age, they shall be fat and flourishing.* Though we do not teach you to merit heauen by your good workes, yet we must tell you, that your faith that is emptie of good workes, is no good faith. Iustifying faith and a good conscience are inseparable companions, and say one to another as Ruth said to Naomi, *where thou dwellest, there will I dwell; and where thou diest, there will I die.* A fruitlesse faith is a dead faith.

Iam. 2. 17.

Isa. 61. 19.

Psal. 92. 13.

Ruth. 1. 17.

Gine

Gen. 13. 1.

Give me children, saith Rachel to her husband, or else I die. So saith Faith to the professors thereof, Let good workes be the fruite of my wombe, or else I am but dead.

We glorie much to compare our age enlightened, to the darknesse of the age of our fore-fathers, what darknesse they sat in, and what light we now do see. But if we looke well about vs, our wants are as great as theirs: they walked in darknesse, because they had no light: but this is the condemnation of this our age, that light is come into the world, and men loue darknesse more then light, because their deeds are euill. The former age indeed was as *Leah*, bleare-eyd, yet fruitfull in many commendable workes: our age as *Rachel*, quicke sighted, and beautifull to the eye, but barren: we are fruitfull indeed in professed religion, but fruitlesse of the true practise of pietie. Many that professe to follow Christ Iesus, *aquis passibus*, as it were at the very heeles, yet are found to halt, and so discredit themselves and their profession, and cause the enemies of the Lord to blaspheme. The more glorious you are in your profession, if your actions be not answerable, the more do you wrong the Church wherein you stand, and wound your owne soules. Angels tongues, would haue Angels liues, Saints liues at the least. But where there are Angels tongues and diuels liues, there are diuels incarnate; Satan transformed into an Angel of light. It is better that wickednesse should be seene in her owne colour, then vnder the hood and habit of vertue. A wicked Professor is worse then a professed

2 Sam. 12. 14.

fessed wicked man.

But this dutie of following our maister Christ, is here chiefly intended to vs of the Ministry, wee must so follow, as that we must be examples to our flocks: we must follow Christ so neare, as that they may follow him in following vs; that we may say to them as the Apostle *Paul*, 1. Cor. 11. 1. *Be ye followers of me, as I am of Christ*: so we must teach them as well by example of life in following, as by doctrine in preaching Christ.

We are by resemblance starres; starres we are in this life, and shall be starres in heauen too, if we fulfill our Ministry effectually: *Dan. 12. 3. They that turne many to righteousnesse, shall shine as starres in the firmament for euermore.* Starres haue light, that points at our doctrine; starres haue influence too, that points at our good works. *Canst thou restrain the sweet influence of the Pliades, or loose the bands of Orion*, saith almightie God to *Iob*. As the Philosphers define, *Stella est densior pars sui orbis*, a starre is a massier part of his orbe: so should good Ministers be more compact of goodnes and grace, then the rest of the people, amongst whom they liue.

Wherefore, beloued brethren, starres of this constellation, since our Calling is high and honorable, let the condicion of our liues be suitable: let there not be disparitie and disproportion betwixt our callings and conuerlations: *Ne sis sedes prima, & vita ima.* It is *Saint Ieroms* annotation vpon the name of Pastor given to vs: *Talis eligendus est Pastor, prae quo reliquus populus grex est.* The like note may we as wel haue here from this name of Fisher-

C

man:

Apoc. 1. 10.

Iob 38. 32.

Ad Oct. cent.

man: *Talis est eligendus Piscator, pro quo reliquum populus pisces sunt.* He ought to be so conspicuous for Gods graces eminent in him, that it may be said of him as of the man whom God did chuse to be the first King over his people Israel: *Videte virum quem elegit Dominus: Behold the man whom the Lord hath chosen, higher then all the people by the head, there is none like unto him of all the people.*

1. Sam. 16. 24.

We aime at, not onely the grosse and greatest sinnes of the people, but euen at the least too, euen mores must we take away: and how cleane must he be himselfe, that should be a mote-finder in other mens liues: We may not go with beames in our owne eyes, to pull our motes out of our brothers eyes: if we do, they will as soone suffer vs to pull their eyes out of their heads, as any motes out of their eyes. For such is the perversnesse of people, (I may well call it perversnesse in them) they will not be taught by their doctrines whose liues teach not too; but they haue learned to say, *Hypocrite, first pull the beame out of thine owne eye, then shalt thou see more clearly to pull the mote out of thy brothers eye.* Motes in our eyes are beames, they are beames indeed in the peoples account, nay, they are beames in Gods account; I would to God then they might be so in our account too. Our motes are beames in Gods account: for marke it, and it is obserued by *Chrysostome*, that vnder the Law there was as much sacrifice to be offered for the sinne of the Priest, as for the whole multitude; to signifie, that for the dignity of his place, and for the common mischief ensuing vpon his fall by example, his sin weighed

Math. 7. 3.

Dial. lib. 6.
cap. 10.

as much as the sinne of all the people. And the Priests daughter that did not intermeddle in the Priests office, yet in regard of her descent and family she comes of, her sinne was much more hainous then the same sinne in another woman: if she played the whore, she must be burned with fire, though the same sinne in another had an easier punishment.

The world is much given to fault-finding with vs for our liues, and many times without a cause: for they thinke to extenuate their owne faults, by aggrauating ours; and pleade in defence of their sins like Adam: *The woman that thou gauest me gave it vnto me, and I did eate.* The Pastor that thou didst set ouer me, was an example vnto me of sinning, and I did sinne. *Querentes licentiam malè viuendi, querunt sibi exempla malè viuentium, & multos infamant, ut socios inuenisse videantur:* And if they find such examples amongst vs, though it excuse not themselves, yet it makes vs inexcusable if we be guiltie.

Beloued, it stands vs in hand to looke to our own footing. We liue not to our selues; many do stand or fall by our example. The finnes of *Elies* sonnes made the people of the Lord to trespasse. And exemplary finnes must haue exemplarie punishments.

The next in the Text, is qualifying: *I will make you Fishers of men.* First, Fishers must be skilfull both to guide their boate vpon the tempestuous sea, and also to know when, and how, and where to cast out their nets to make a draught.

Secondly, Fishers must be painfull, alwayes bu-

Leuit. 24. 9.
Cum reliquis
vires in audens
culpa deprehens
sit minus ageba
tur. Exod. 22. 16

Gen. 3. 12.

August. de viciis
& vitiis elior.
Serm. 2.

Vas soli nūq
sestū perire, Beru

lie about their fishing, either letting downe their nets for a draught, or pulling them vp, or launching into the deepe, or haling to the shore, or mending or washing their nets.

Thirdly, Fishers must agree in their worke, else by discord and wrangling amongst themselves the worke is hindered that it neuer goeth forward. When *Peter* saith, *I go a fishing*; the rest agree, and say, *we will go with thee*.

Fourthly, Fishers, if they be compared to the fishes that they lay for, one man (though but a fisherman) is of more worth then millions of fishes. Fishers then, fishers in this kind, fishers of men are of no base trade. The subiect commendeth the work: they fish not for fishes, but for men: for men, not to prey vpon them, but to saue them; not for the bodies or goods of men, but for the soules of men; they fish for the soules of men, purchased by the blood of the Sonne of God. Thus by the name of Fisher-man, we haue commended vnto vs these foure qualities in Gods fisher-men, Skilfulnesse, Painfulnesse, Concord, and Dignitie.

First for Skilfulnesse. Since our fishing is not for transitory things, but for gaining of soules to God, it behoueth vs to vse our best skill for the effecting of so great a worke: all the helps of nature and art are to be sought for for this work: arts and tongues, meditations and readings, should be hand-maides for this Art.

Gods fisher-men here by the like metaphors are called *Gods builders*, 1. Cor. 3. In the building of the materiall Temple, there must not be a stone layed, nor

nor scarce a pin driuen but by diuine art taught of God. How shall men vntaught then presume to worke in Gods spirituall building with vntempered morter, and hands vn sanctified for the worke?

It is intollerable and impious boldnesse, that euery vn skilfull know-little shall presume at his pleasure to diuide the sacred word of God, the holy Gospell to Gods people, and that in the sight and presence of God him selfe, and all his holy Angels. He that doth this worke aright, doth draw water from the well of saluation for the people of God, saith the Prophet. Let therefore euery faithfull Pastor draw this water; but euery one with his owne pitcher. If any haue not a pitcher, or but a broken pitcher, how should he draw. I may say with the woman of Samaria, *the well is deepe*, and if thou hast nothing to draw with, whence shouldst thou haue that water of life.

IIa. 1. 3.

Ioh. 4. 12.

Many to auoide the imputation of dumbe dogs in the Church, breake silence, and become Preachers, sometimes (through ignorance) of vn sound doctrine, many times of vn sauiory, that worketh nothing either to the information of the iudgement, or to the reformation of the affections of the hearer. I speake not to discourage any of meane gifts, if they can be any wayes profitab'e. He that hath but one talent, if he vse it well, shall haue his reward with God. But I would haue no man presume, that he hath a talent in his napkin, when he hath but an emptie napkin.

This frothy kind of preaching makes the multitude to contemne so high and holy an ordinance:

when after a long and tedious Sermon heard without fruit, it may be said of the hungry multitude, as the Prophet speakes of Ephraim, *Hos. 12. 1. Ephraim is fed with the wind: for they get nothing but emptinesse: Vox est, præterea nihil*, a great sound of much food, but no sound food at all.

Of such teachers, which through ignorance many times proue teachers of lies, I say no more, but as *Iob* said to his comfortlesse comforters, *Iob 13. 5. O that you would hold your tongues, that it might be imputed vnto you for wisdom.*

Some of these, though but meanly qualified, yet if in humilitie they would take notice of the meannesse of their gifts, they might be more profitable in more silence: but whilest they thinke to cleare themselves of insufficiencie and of idlenesse by their often preaching, they are faine for want of matter, to fill vp their houres with vaine tautologies and idle discourses, that the meanest of their auditory can discerne their barrennesse, and count their preaching but babbling.

When the people of Rome heard that the fields belonging to some of their Colonies waxed barren, their aduice was (as *Plinie* recordeth) that the Husband-men should *melius arare, & minus serere*, plough better, and sow lesse: so when Gods field waxeth barren, and the people profit not by preaching of the word, by reason of a negligent kind of preaching, I hope it wil not be counted vngodly counsell to such as cannot speake often, and well too, that they spend more time in their studies and be lesse seene in their pulpits. If they haue filled

all

all night and caught nothing, it were not amisse that they should sit downe a while vpon the shore and mend their nets, afterwards with Gods blessing they may fish with better successe.

Till I come (saith Saint Paul to Timothy) *giue attendance to reading, to exhortation, and to doctrine.* The better we giue attendance to reading, the better we shall be furnished for doctrine and for exhortation. *He that heareth, speaketh continually,* saith Salomon, Prou. 21. 28. And since *audire est sensus disciplina*, by hearing (in this place I take it) is not onely meant the hearing of the eare, but any means whereby the minde is enriched with knowledge, whether it be hearing, or reading, or meditation, or conference: in this sense then, *he that heareth speaketh continually.* But he that will be speaking continually, and neuer heareth, shall be sure alwayes to speake that that is not worth the hearing. It is better the people should heare fewer Sermons to their edification, then many without profit. *Let our words be gracious alwayes,* saith the Apostle, *and seasoned with salt:* and let vs not more regard the number of them, then the weight. *I had rather* (saith Saint Paul) *speake few words with understanding, and to the edification of others, then ten thousand in a barbarous tongue without profit.*

But to those that are able to be frequent, the counsell of the King and Preacher is to be followed, Eccles. 11. 6. *In the morning sow thy seed, and in the evening let not thy hand cease: for thou knowest not whether shall prosper, this or that, or whether both alike.* But to others (such as now I speake of) they should speake

1. Tim. 4. 13.

Col. 4. 6.

1. Cor. 14. 19.

speake no oftener in the name of God to his people, then when almightie God commands them to speake: and then onely God commands to speake, when he furnisheth his speaker with good matter; according to that of *Elihu* in *Iob*, *Iob* 32. 18. *I am full of matter, and the Spirit within me compelleth me.*

It behoueth vs, not onely to haue the tongues of the learned, to speake sound & iustificable doctrine; but also to haue the tongues of the discreet too, to speake seasonably, respecting persons, times and places: this was the Prophet *Isaies* gift, *Isa.* 50. 4. *The Lord hath giuen me the tongue of the learned, that I should know to minister a word in due season to him that is weary.* It behoueth vs to know how to give to euery one his portion in due season; milke to them that are weake, strong meate to the stronger. We must learne to know the maladies of the people, and how to cure them, and not always (which the Prophet reprobues) to heale the sores of Gods people with sweet words. If the wound be festring and putrisie, we must know how to make incision; if it be a broken wound, how to heale it vp. We must know how to vse sometimes oyle to supple a wound, sometimes wine to search it: the good Samaritan vsed both, *Luk.* 10. he powred in wine and oyle.

A skilfull Pastor must sometimes be a *Boanerges*, that is, the sonne of thunder, to thunder out the curses of the Law against obstinate sinners. Again, he must sometimes be a *Barnabas*, that is, the sonne of consolation, to comfort with the sweet promises of the Gospel those that feeble the weight and burden

den of their finnes. It is not the least part of our skill to know how to reprehend with good effect. Many do lose many times the reprehension and the man too, because they are not cautelous in the application of it: if it haue the least fauour of ill wil and reuenge, it marres all. The very matter of reprehension hath in it a certaine kind of harshnesse and bitternesse; therefore must be qualified in the manner. We must do as Physitions, that vse to giue their wholesome-bitter pills lapt vp in sweete-meates.

To a naturall man to be reprehended for his sin, his sweet sin, his darling sin, oh it goes like daggers to his heart; he is ready to crie out, Murder, murder; *wilt thou kill me as thou didst the Egyptian yesterday?* There is in this a Christian art to be vsed, *ut secantem gladium sentiat ager antequam cernit*, saith Bernard, that the soule-ticke man may gulpe downe his phy sicke before he is aware, and let it worke on him afterward.

Many omit this dutie of reprehending altogether, especially towards great ones, lest they should offend; and so do not fulfill their ministry who'y, but in part onely: that is no good course: great persons must not be alwayes poisoned with flattery; Is there for them *no balme in Gilead?* Must they be alwayes serued in with *butter in a lordly dish* to their owne confusion? No, they must be admonished too, but in good termes, and with due respect. *Nihil est in rectore periculosius quam vana humilitas ad correptionem erga superbos pro: vobis, subditis*, saith Ierom, It is dangerous humilitie to be afraid to speake in Gods cause, and for the gaining of any,

Act. 7. 28.

Habet atrox
suum virus
blanda adulatio.
Seneca.

De regim. Abba-
ris ad Enstach.

Iob 34.18.

1.Tim.5.1.

of what degree locuer. Fishers do not vse to cast nets for smal fishes,& let great ones go: we may not so make fish of one, and flesh of another: yet regard must be had to the qualitie of the person. *Is it fit* (saith *Elihu* to *Iob*) *to say vnto a King, thou art wicked; and to Princes, Ye are vngodly?* No; *Saint Paul* would haue a difference obserued towards persons of meaner qualitie: *Seniorem ne increpaueris, sed obsecra ut patrem, Rebuke not an Elder, but intreate him as a father.*

David could well brooke that *Nathan* should tell him of his greatest sinnes; because as he did his message faithfully from the Lord, so he did it with due reuerence, and respect to the person of the King. *Vir sanctus* (saith *Bernard*) *& regem considerans, & peccatorem.* But when *Shimei* rebuked him for the same sinne, he was highly displeased with him, and that iustly; for he vsed vnreuerent and disgracefull railing on the King.

The second qualitie in Fisher-men, is Painfulness. Fishing is a painfull trade. As *Peters* trade of fishing for fishes of the Sea was painfull, in the sweate of his browes: so this his trade in fishing for men is as painfull, in the sweate of his braine. For as in that he had many times sore trauell, without fruite: so in this it may sometimes befall him to haue cause to complaine with the Prophet *Isay*, *I haue laboured in vaine, I haue spent my strength in vaine: all the day long haue I stretched out my hands to a rebellious people.* This Chaire of *Peters*, is not a Chaire to sit and sleepe in: he that sits in it, must think that spoken to him, which our maister *Christ* spake

Isai.49.4.and
55.2.

spake to Peter: *Peter, louest thou me? then feed my sheepe, feed my lambes; if thou louest me Peter, feede.* The lips of the righteous (saith Salomon) feede many. And the hungrie flock of Christs sold expect their food from them that are their Pastors: they must therefore with all diligence giue them their meate in due season. Many Pastors are not painfull in feeding, because their flocks are ignorant, and cannot iudge of their paines; and some Pastors reioyce that they haue such a people, with whom they may be idle, and none complaine of their idlenesse, whether it be silent idlenesse in not preaching, or speaking idlenesse in preaching without meditation. Such a stupiditie in the people, should be no reioycing to the Pastor, but rather stirre him vp to greater paines. *Impossibile est non probi viros stupidos & ignaros quarere auditores quos possit fallere,* saith Peter Martyr. Some there are that presuming vpon their owne extemporall facultie, and their peoples simplicitie, bid faire for that curse that almightie God denounceth against those that do the worke of the Lord negligently, Ier. 48. 10. In the 34 of Ezekiel, amongst many other curses which almightie God threatneth against idle Pastors, this is one, that they shall be depriued of their gifts. A talent hid in a napkin, shall be taken away. Excellent gifts are lost many times, because they are not vsed. Wherefore let the heart indite a good matter, and then the tongue will be the pen of a ready writer: but if the heart wax fat with idlenesse, no maruell then though the tongue cleaue to the roose of the mouth, and the right hand forget her cunning.

Prou. 10. 21.

Orat. Tiguri
habita.

Ecclef. 3. 12.

And this is not the onely punishment of idlenesse, to be deprived of goodnesse. A field, if it lie vntilled, is not onely barren of good fruits, but also fertile of weeds: so is it with our mindes, if they be not buied with good, they set themselves on worke to mischief: for God hath giuen to man a working mind, that cannot rest. The world is in mans heart, saith *Salomon*. The mind in this may be compared to a Mill, which if the wind carry about emptie, it setteth it selfe on fire: when mans wit ceaseth to work good and profitable things, it sets it selfe on fire to mischief; and then the more wit and learning the man hath, the more pernicious an engineer he proues of wicked attempts. *Magna etenim ingenia nil effrunt mediocre.* And hence comes Sects and Schismes in the Church, whilest that some for their stomach against their superiors, and other misdemeanours, might not without dangers to the Church be permitted to go on in their factious preaching, but must rather be enioyned silence, have now leisure enough to vse their tongues and their pens for railing and raising vptumults against the Church. As soone as euer they left feeding, straightwayes they began to destroy: as soone as they left building, they began to pull downe, euen that themselves had built.

Thus much for the second qualitie of Gods Fisher-men, Painfulnesse.

The third is Concord and agreement, which is most needfull: for without it, no good can be done. For as the fishers in the Sea being to lay their nets, if they stirre and trouble the waters, they frustrate their
their

their worke, that they can catch no fishes: so Gods fisher-men, if there be disturbance and contentions amongst them, they thereby so alienate the minds of men, that they can win none. Therefore our Saviour Christ here makes choice of such as the bond of nature firmly binde to concord and amitie, brethren and kinsfolks, *Simon* and *Andrew* his brother, *James* and *John* his brother. And let the Prophet *David* tell them *how good and how comely a thing it is, brethren to dwell together in vnitie.*

Saint *Peters* Barke is a fisher-boate, not a man of warre; it is not furnished with mortall engines and warlike munition, but with nets onely to take fish withall. If there be amongst the Apostles a sword or two, they must take heed how they vnsheath them. If *Peter* deserved to be reprehended for drawing vpon *Malchus*, what reprehension thinke you had he bin worthy of, had he drawne vpon any of his followers?

Saint *Matthias* distinguisheth the whole companie in the ship in this order: there is the father, the brethren, and the hired seruants; and these are all names and relatives of loue; the father must needs loue his children, the children must loue and honour their father, and loue one another, the seruants that labour together, must loue one another, and loue, honour and obey their maister and their maisters children. The father sits at the sterne to rule and direct the ship; for age hath made him lesse able to take corporall paines, but experience hath made him fitter for government.

The reuerend Fathers of the Church guide the

sterne of Gods ship, they are set ouer Gods Church *Præsunt ut proficiat*. If the Church be a ship floting vpon the seas, they are the pilots; if she be a flocke wandering vpon the mountaines, they are the Pastors, they rule the sheep of Gods pasture, they rule *non tanquam suas, sed tanquam Christi ones*, not as Lords of Gods heritage, but as Stewards, and such as must giue an account for them. If there be debate betweene Pastor and Pastor, or betweene flock and flocke, these interpose themselues in the controuersie, and with their grauitie and wisdom take vp the matter, sometimes but with a fatherly admonition, like Abraham to Lot, *Let there be no strife, I pray thee, between thee and me, neither between thy herd-men and my herd-men, for we be brethren*: sometimes with a more strict hand and compulsoy sentence (as the cause shall require) *ueniunt cum virga*, with the staffe of discipline. They wil always know to put a difference betwixt the iarrs of brethren (which may sometimes fall out in the best gouerned families) and the watres that are raised by enemies, and in their censures they will distinguish these, like Moses, when the strife was betwixt two brethren, two Israelites in Egypt; he takes vp the matter with a friendly checke, *Sirs* (saith he) *ye are brethren, why then do you wrong one to another?* But when the strife was betwixt a brother and an enemy, an Israelite and an Egyptian, he kils the Egyptian, and defends the Israelite.

Our Sauour Christ well knew that concord and amitie is best maintained amongst the fewest in number; therefore when he sends forth his Disciples

to preach the Gospel to the world, he ioynes two and two in a commission together. When two and two are ioyned together, and beare the yoke equally betwixt them, then the worke goeth well forward: but if they be ioyned at the wiles, that one drawes one way, and another another way, like *Samsons* foxes, two and two to a fire-brand, then their waiwardnesse tends to nothing else but to combustion.

Judg. 15. 4.

Beloued brethren, the best fruite of our lips is peace; let vs pray for the peace of Ierusalem: Peace be within her walls, and plenteousnesse within her pallsaces. If we shall set vp altar against altar, doctrine against doctrine, discipline against discipline, ceremonie against ceremonie, or rather (as the manner of some is) no ceremonie against lawfull and profitable ceremonies, what do we else but breake downe the walls of Ierusalem? we cause our friends to be sad, and our enemies to reioyce. It was the argument of *Dion* to his contentious souldiers, pointing to the Castle of their enemies, *Sirs* (saith he) *your enemies see your mutinous behaviour*. All the enemies that the Church hath, do see, and are glad to see, and make vse of what they see, when they behold our contentions.

Isa. 57. 19.

Psal. 122.

In vita eius
quod i. l. i. arch.

Some there are, that for the maintenance of an opinion about the wearing of a garment, or an indifferent ceremonie, are so violent and virulent, that they will not care to breake peace with fathers and brethren, when others of better moderation can tell them with *Saint Augustine*, that *Non ideo debent oues odisse vestimentum suum, quia illo se occul-*

August. de serm.
Dom. in mont.
lib. 2. cap. 28.

sant

sant lupi, sheepes cloathing are neuer the worse for sheepes wearing, though wolues weare the like.

In these differences and such like, some vse such bitternesse and vehemencie, that they dare call for fire from heaven to consume their brethren that are contrary minded, *Tantæne animis celestibus ira*, should heavenly minds be so revengefull? Do they well know of what spirit they are of? is this heavenly zeale? is this fire kindled at Gods altar? is this wisdom from above? no, Saint *James* tels vs, that the wisdom that is from above, is first pure, then peaceable, gentle, easie to be intreated, *Iam. 3. 17.* Where there are such seditions, there is no other wisdom, but earthly, sensuall and diuellish.

I come now to the fourth and last part of analogie betwixt these fishers of men, and fishers of fishes, which points at their dignitie. In this fishing, the nets are the sacred Scriptures; the fishes, men; the ship, the Church; the catching of fishes, the gaining of soules to God. Where the fishes beare the image of the eternall God, and are redeemed by the blood of the Sonne of God, how great honour is it to be a Fisher-man in such a sea? God giues honour to our calling; and where it is deserued double honour. Once our worke was the worke of Angels; afterwards (for mans frailtie) the perpetuall office was committed to men, but those men to be stiled with the title of *Angels*. Though we be but earthen vessels, yet we beare the heavenly treasure; and the vessell ought to be esteemed for the treasure it containeth.

1. Thm. 5. 17.
Heb. 2. 1.
Exod. 20. 19.

The Church is *the Kings Daughter*, all glorious within: why then should a Kings sonne thinke her too meane a match for himselfe to be married vnto?

Psal. 45. 14.

The King of glorie Christ Iesus, whilest he liued vpon earth, thought not this calling too meane for him, but liued in it, and died in it.

Wel, the Calling is a good Calling, good enough for any man, and too good for any man that thinks it not good enough. But now though there is honour enough for vs with God and with good men, yet the profane world hath nothing but scorne and contempt for vs; and we may complaine with the Psalmist, *Our soule is filled with the scornfull reproch of the wealthy, and with the despitefulnesse of the proud.* It was not so from the beginning; it was otherwise when good king *Dauid* reioyced to dance before the Arke in a linnen Ephod. And once that name and office of Priest, which now is contemptible, it was a Kings ambition to affect it. When *Aziza*, though he were a King, thought it an addition to his honour, that he might be a Priest too. But now *Ieroboams* sinne is very rife. *Ieroboams* sin, you will say, what is that? *Ieroboam made the meanest of the people Priests.* That is their sinne, that make base and vnworthy Priests, or any wayes further and procure their making. Yea but *Ieroboams* sinne is of a larger extent: *Ieroboam made the meanest of the people Priests.* It is the sinne of this age to make their Priests meaner then the meanest of what tribe soeuer he be: if he be a Priest once, that is an attainter of his blood, (in the estimation

4
Psal. 113. 4.

1. Sam. 6. 14.

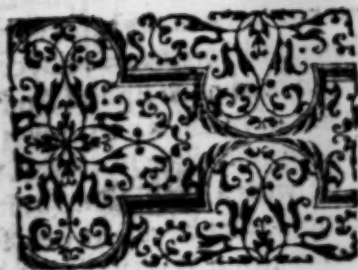
1. Chro. 26. 16.

2. King. 12. 31.

THE FISHERMAN.

of some;) and if he be nobly descended, an abatement of his Gentery; so is this high Calling dishonoured and disesteemed. God grant this sinne be not layed to the charge of this generation.

F I N I S.



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